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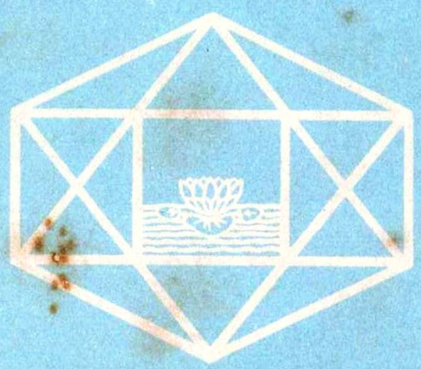
ALL INDIA MAGAZINE



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A New Year's Prayer given by the Mother :

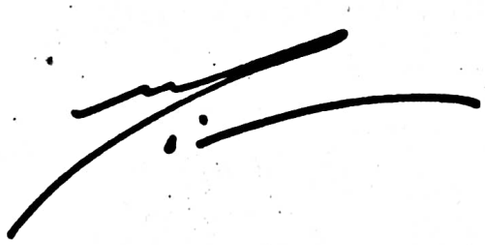
"O Lord ! grant that this year may be the year of Thy victory. We aspire for a perfect faithfulness which would make us worthy of it."

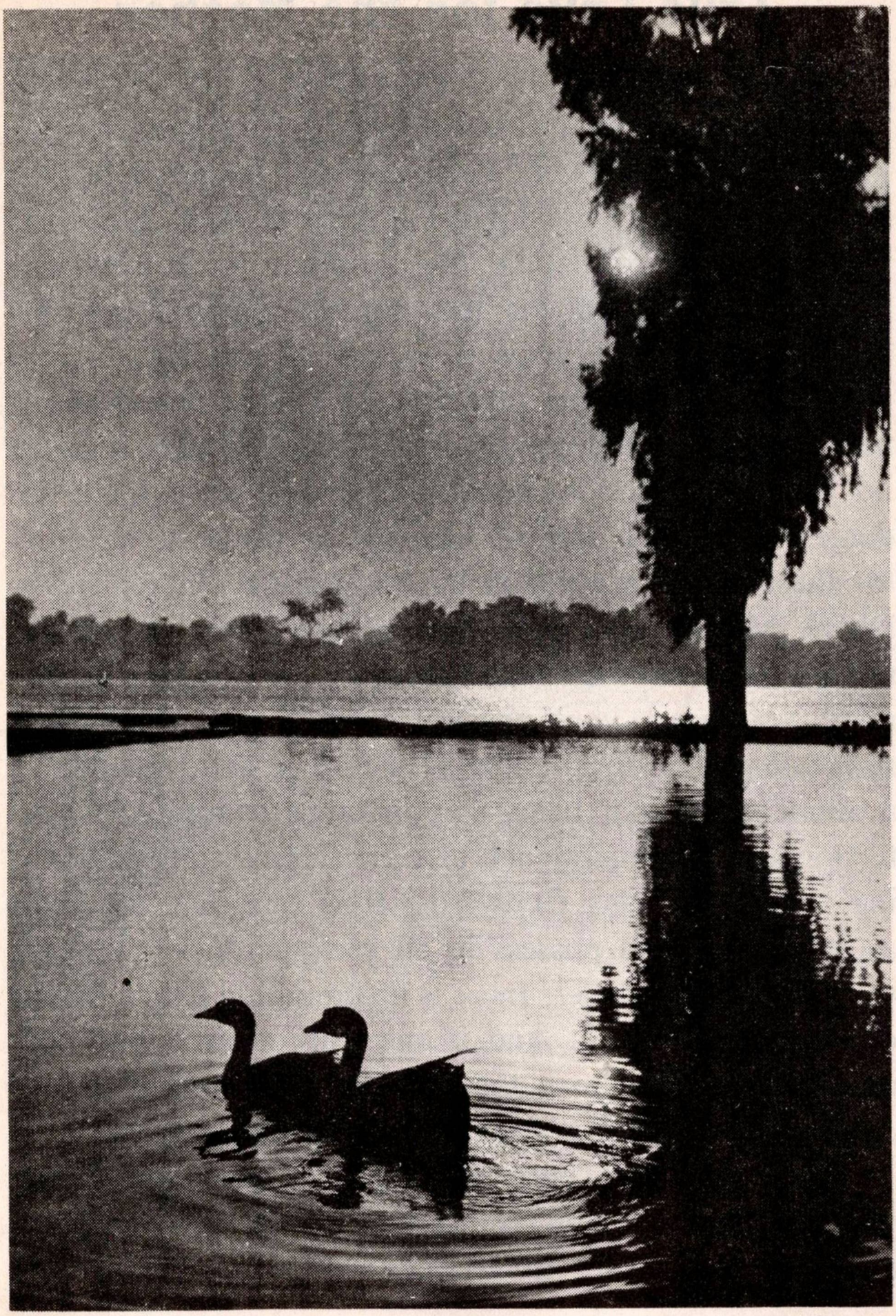
For the New Year

A resplendent sun rises above the horizon. It is your Lord that comes to you.

The whole world awakes and stretches in delight at the contact of His glory.

As the earth that heaves and opens, as the tree that grows, as the flower that blossoms, as the bird that sings, as the man that loves, let His light permeate you and radiate it in an ever-increasing and widening happiness, a happiness steadily moving onward as the stars move in heaven.





True Love for the Mother

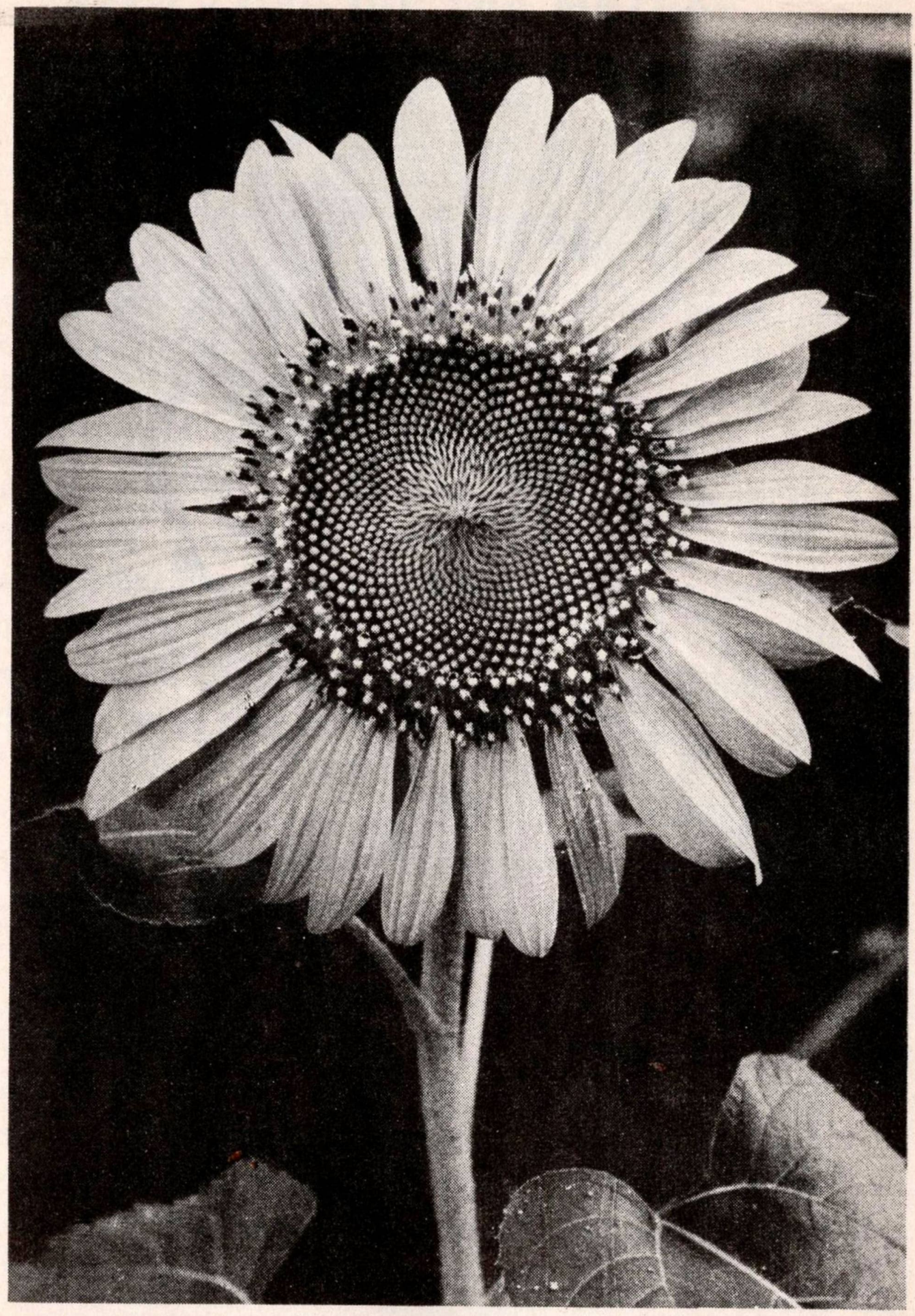
The love which is turned towards the Divine ought not to be the usual vital feeling which men call by that name; for that is not love, but only a vital desire, an instinct of appropriation, the impulse to possess and monopolise. Not only is this not the divine Love, but it ought not to be allowed to mix in the least degree in the Yoga. The true love for the Divine is self-giving, free of demand, full of submission and surrender; it makes no claim, imposes no condition, strikes no bargain, indulges in no violences of jealousy or pride or anger — for these things are not in its composition. In return the Divine Mother also gives herself, but freely — and this represents itself in an inner giving — her presence in your mind, your vital, your physical consciousness, her power re-creating you in the divine nature, taking up all the movements of your being and directing them towards perfection and fulfilment, her love enveloping you and carrying you in its arms Godwards. It is this that you must aspire to feel and possess in all your parts down to the very material, and here there is no limitation either of time or of completeness.... And if one truly aspires, one does unfailingly get it, more and more as the purification proceeds and the nature undergoes its needed change.

Keep your love pure of all selfish claim and desire; you will find that you are getting all the love that you can bear and absorb in answer.

SRI AUROBINDO

(*The Mother*, Cent. ed. vol. 25, pp. 181-82)

The Mother



Consciousness turned towards the Supramental Light

(Meaning given by the Mother to the *Sunflowers*)

Remember and Offer

Although my whole being is in theory consecrated to thee, O Sublime Master, who art the life, the light and the love in all things, I still find it hard to carry out this consecration in detail. ... ...

How many times a day, still, I act without my action being consecrated to Thee; I at once become aware of it by an indefinable uneasiness which is translated in the sensibility of my body by a pang in my heart. I then make my action objective to myself and it seems to me ridiculous, childish or blameworthy; I deplore it, for a moment I am sad, until I dive into Thee and, there losing myself with a child's confidence, await from Thee the inspiration and strength needed to set right the error in me and around me, — two things that are one....

THE MOTHER

(*The Mother*, Cent. ed. vol. 25, pp. 405-06)

Sri Aurobindo

To Be Fully

To be or become something, to bring something into being is the whole labour of the force of Nature; to know, feel, do are subordinate energies that have a value because they help the being in its partial self-realisation to express what it is and help it too in its urge to express the still more not yet realised that it has to be.

*

To be and to be fully is nature's aim in us; but to be fully is to be wholly conscious of one's being: unconsciousness, half consciousness or deficient consciousness is a state of being not in possession of itself; it is existence, but not fullness of being. To be aware wholly and integrally of oneself and of all the truth of one's being is the necessary condition of true possession of existence.

*

But also, since consciousness carries in itself the force of existence, to be fully is to have the intrinsic and integral force of one's being; it is to come into possession of all one's force of self and of all its use. To be merely, without possessing the force of one's

being or with a half-force or deficient force of it, is a mutilated or diminished existence; it is to exist, but it is not fullness of being.

*

Lastly, to be fully is to have the full delight of being. Being without delight of being, without an entire delight of itself and all things is something neutral or diminished; it is existence, but it is not fullness of being. This delight too must be intrinsic, self-existent, automatic; it cannot be dependent on things outside itself: whatever it delights in, it makes part of itself, has the joy of it as part of its universality. All undelight, all pain and suffering are a sign of imperfection, of incompleteness; they arise from a division of being, an incompleteness of consciousness of being, an incompleteness of the force of being. To become complete in being, in consciousness of being, in force of being, in delight of being and to live in this integrated completeness is the divine living.

*

But, again, to be fully is to be universally. To be in the limitations of a small restricted ego is to exist, but it is an imperfect existence.... All being is one and to be fully is to be all that is. To be in the being of all and to include all in one's being, to be conscious of the consciousness of all, to be integrated in force with the universal force... to feel all selves as one's own self, to feel all delight of being as one's own delight of being is a necessary condition of the integral divine living.

*

But thus to be universally in the fullness and freedom of one's universality, one must be also transcendentally. The spiritual fullness of the being is eternity; if one has not the consciousness of timeless eternal being, if one is dependent on body or embodied mind or embodied life, or dependent on this world or that world or on this condition of being or that condition of being, that is not the reality of self, not the fullness of our spirtual existence.... But one must transcend not only the individual formula but the formula of the universe, for only so can either the individual or the universal existence find its own true being and a perfect harmonisation; both are in their outer formulation incomplete terms of the Transcendence, but they are that in their essence, and it is only by becoming conscious of that essence, that individual consciousness or universal consciousness can come to its own fullness and freedom of reality. Otherwise the individual may remain subject to the cosmic movement and its reactions and limitations and miss his entire spiritual freedom. He must enter into the supreme divine Reality, feel his oneness with it, live in it, be its self-creation: all his mind, life, physicality must be converted into terms of its Supernature; all his thoughts, feelings, actions must be determined by it and be it, its self-formation.

SRI AUROBINDO

(*The Life Divine*, Cent. ed. vol. 19, pp. 1022-26)

(Selections from *The Life Divine* read by Shri Nolini Kanta Gupta at the Ashram Playground during Thursday meditation.)

To be Individualised Means

You have to go a long way before you can think of merging your ego, yourself in the Divine. First of all, you cannot merge your ego or your self until you are a completely individualised being. And do you know what does that mean — 'to be completely individualised' ? It means one capable of resisting all external influences. The other day I received a letter from someone who says that he hesitates to read books; for he has a very strong tendency to identify himself with what he reads; if he reads a novel or a drama he becomes the character pictured and is possessed by the feelings and thoughts and movements of the character. There are many like that. If they read something, while they read they are completely moved by the ideas and impulsions and even ideals they read about and are totally absorbed in them and become them, without their knowing it even. That is because ninety-nine per cent of their nature is made of butter as it were: if you press your finger it leaves a mark. That is the ordinary man's character. One takes in, as one comes across it, a thought experienced by another, a phrase read in a book, a thing observed or an incident the eyes fall

upon, a will or wish of a neighbour, all that enters pell-mell intermixed — enters and goes out, others come in — like electric currents. And one does not notice it. There is a conflct, a clash among these various movements, each trying to get the upper hand. Thus the person is tossed to and fro like a piece of cork upon the waves in the sea.

Instead of this unformed and unconscious mass, one has to become conscious, cohesive, individualised, that which exists by itself and in itself, independently of its surroundings, that which can hear, read, see anything and will not change because of that. It receives from outside only what it wishes to receive. It rejects automatically what does not agree with its purpose: nothing can leave any impression upon it, unless it wishes to have the impress. It is thus that one begins to be individualised. And when one is an individual, then only can one make a gift of it, for unless you possess a thing you cannot give it; when you have nothing or are nothing you can give nothing. So in order that the separate ego may disappear, one must be able to give oneself wholly, totally without restrictions. And to be able to give, one must exist and to exist one must be an individual. If your body were not rigid as it is —

Unless you possess a thing you cannot give it; when you have nothing or are nothing, you can give nothing [to the Divine].

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the body is indeed terribly rigid — if it were not something quite fixed and if you had not this solid skin around the skeleton, if you were the exact expression of what you are vitally and mentally, it would be worse than the gelatinous jelly fish. All would enter and melt into one another, what a chaos and confusion it would be! That is why a rigid form is given at the outset. And you complain: the physical is so fixed, it lacks plasticity, suppleness — it lacks the fluidity that enables one to melt into the Divine! But it was a necessity. For if you were out of your body and entered into the regions behind — the vital, — you would see how things stand there: things get mixed, separated, intertwined, all kinds of vibrations, currents, forces that come and go, struggle and fight, seize each other, absorb each other, repulse each other! Very difficult to find a personality in all that. It is only forces, movements, impulsions, desires. Not that there are not individualities and personalities there too! But they are Powers. They who have individualised themselves in such a world are either heroes or demons!

And then in the mind, if you become conscious only of the physical mind, apart from what belongs to the brain, independent of the head, you will see that it is really a market place, as it has been called: everything enters here, all kinds of ideas and notions cross and recross and move about, jostle one another, knock against each other — there are even accidents sometimes. There you can search, but search in vain to find where your own mind lies.

One needs years of labour — organising, selecting, building up very diligently, very carefully, very rationally, very cohesively, in order simply to form oneself: to form this simple thing, for example, to think in one's own way. You believe you think in your own way, you do not know how much you depend for your thoughts upon the people you speak to, upon the books that you read, upon your varying moods; yes, it depends not unoften upon your good or bad digestion, upon the fact of your being closed in a room or free in the open air, upon the scenery around you, upon sun or shower. You do not notice it, but you think of different things in different ways according to conditions or situations which have nothing to do with your own self. So, I say, to have your thoughts co-ordinated, cohesive, logical, you would need a long, very long work in minute details. And then, that is the most important part of the thing, when you have come to a beautiful mental structure, well-shaped, very strong, very powerful, the first thing you will be told to do is that you must break it up, if you wish to be united with the Divine! And unless and until you have done that first part you cannot do the second part, unless you form yourself you cannot give yourself, you would have nothing to give to the Divine. You are nothing more than a

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Unless and until you have done that first part you cannot do the second part, unless you form yourself you cannot give yourself, you would have nothing to give to the Divine.

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mass of inchoate things which are not yourself. First you must exist, you must be, before you can give yourself.

At the present moment in the actual state of things what one can give to the Divine is one's body. But that is precisely the thing that one does not give. Yes, try to consecrate your work, your bodily labour; even there, there are so many things that are not true or correct.

You may naturally ask how to melt the body in the Divine? You say you understand somewhat melting the mind, melting the vital, thoughts and emotions, ideas and aspirations into the Divine, but the body? It cannot be melted as in a cauldron! And yet that is the only thing upon which you can put your personal name — although that too is only a convention — and say this is I. Of course if you look at yourself in a mirror, you see clearly you are not what you were twenty years ago, you are now quite different, quite unrecognisable. Still you have the perception that it is the same person, yourself. You can begin your giving by that which is most formed, most known to you as yourself.

I do not mean to confront you with complicated movements. What I say is this that if you speak of melting into the Divine or uniting with the Divine, you must first of all know what you are. You are apparently the ego. It is there. The ego is meant to make you conscious, an independent, individualised being — that is to say, you must not be a market place where all kinds of movements mingle and jostle; you must be

able to exist in yourself. The ego is for that and that is why you have a skin, to form a closed circle (allowing, of course, things to infiltrate through its pores, so to say, but it must be at your will and bidding).

You must form yourself, you must be conscious of yourself — not in a general way but in every detail. Every detail of what you call yourself must be organised around one centre, your true self, the divine being in you, so that the whole may be a cohesive organised entity. When thus wholly conscious, harmoniously organised around the divine centre, then it can be wholly consecrated, united with the Divine: then the time comes, the Divine permits the true union to be made. When the individualisation is complete then He lets you merge your ego into the Divine, you live and exist for the Divine alone.

(Based on a talk of the Mother)

(*Collected Works of Nolini Kanta Gupta*, vol. 4, pp. 97-100)

Let your highest aspiration organise your life.

The Mother

Two Questions

Q: I see that some sadhakas and sadhikas remain constantly in despair and gloom. They are not able to get out from that groove.

They are unable for two reasons: 1) because they yield to despair and gloom and the illusion of impotence, 2) because they try only with their own strength and do not care or know how to call in the working of the Mother's force.

* *

Q: How is one to understand those who say that progressing higher and higher they encounter a greater or superior ego? What is the use of such progress?

It is because they go higher and higher in the same plane of consciousness as before and do not rise beyond — e.g., higher and higher in the realm of vital or mental formations, not higher beyond mind into the planes that lead to the full supramental.

SRI AUROBINDO

The Foundations of Culture

Does the future of humanity lie in a culture founded solely upon reason and science? Is the progress of human life the effort of a mind, a continuous collective mind constituted by an ever changing sum of transient individuals, that has emerged from the darkness of the inconscient material universe and is stumbling about in it in search of some clear light and some sure support amid its difficulties and problems? And does civilisation consist in man's endeavour to find that light and support in a rationalised knowledge and a rationalised way of life? An ordered knowledge of the powers, forces, possibilities of physical Nature and of the psychology of man as a mental and physical being is then the only true science. An ordered use of that knowledge for a progressive social efficiency and well-being, which will make his brief existence more efficient, more tolerable, more comfortable, happier, better appointed, more luxuriously enriched with the pleasures of the mind, life and body, is the only true art of life. All our philosophy, all our religion, — supposing religion has not been outgrown and rejected, — all our science, thought, art, social structure, law and institution must found itself

upon this idea of existence and must serve this one aim and endeavour. This is the formula which European civilisation has accepted and is still labouring to bring into some kind of realisation. It is the formula of an intelligently mechanised civilisation supporting a rational and utilitarian culture.

Or is not the truth of our being rather that of a Soul embodied in Nature which is seeking to know itself, to find itself, to enlarge its consciousness, to arrive at a greater way of existence, to progress in the spirit and grow into the full light of self-knowledge and some divine inner perfection? Are not religion, philosophy, science, thought, art, society, all life even means only of this growth, instruments of the spirit to be used for its service and with this spiritual aim as their dominant or at least their ultimate preoccupation? That is the idea of life and being, — the knowledge of it, as she claims, — for which India stood till yesterday and still strives to stand with all that is most persistent and powerful in her nature. It is the formula of a spiritualised civilisation striving through the perfection but also through an exceeding of mind, life and body towards a high soul-culture.

SRI AUROBINDO

(*The Foundations of Indian Culture*, Cent. ed. vol. 14, pp. 13-14)

Rebirth and Good and ill deeds

The psychic being's choice at the time of death does not *work out* the next formation of personality, it *fixes* it. When it enters the psychic world, it begins to assimilate the essence of its experience and by that assimilation is formed the future psychic personality in accordance with the fixation already made. When this assimilation is over, it is ready for a new birth; but the less developed beings do not work out the whole thing for themselves, there are beings and forces of the higher world who have that work. Also, when it comes to birth, it is not sure that the forces of the physical world will not come across the working out of what it wanted — its own new instrumentation may not be strong enough for that purpose; for, there is the interaction of its own energies and the cosmic forces here. There may be frustration, diversion, a partial working out — many things may happen. All that is not a rigid machinery, it is a working out of complex forces. It may be added, however, that a developed psychic being is much more conscious in this transition and works out much of it itself. The time depends also on the development and on a certain rhythm of the being — for some there

is practically immediate rebirth, for others it takes longer, for some it may take centuries; but here, again, once the psychic being is sufficiently developed, it is free to choose its own rhythm and its own intervals. The ordinary theories are too mechanical — and that is the case also with the idea of *puṇya* and *pāpa* and their results in the next life. There are certainly results of the energies put forth in a past life, but not on that rather infantile principle. A good man's suffering in this life would be a proof according to the orthodox theory that he had been a very great villain in his past life, a bad man's prospering would be a proof that he had been quite angelic in his last visit to earth and sown a large crop of virtues and meritorious actions to reap this bumper crop of good fortune. Too symmetrical to be true. The object of birth being growth by experience, whatever reactions come to past deeds must be for the being to learn and grow, not as lollipops for good boys of the class (in the past) and canings for the bad ones. The real sanctions for good and ill is not good fortune for the one and bad fortune for the other, but this that good leads us towards a higher nature which is eventually lifted above suffering, and ill pulls us towards the lower nature which remains always in the circle of suffering and evil.

SRI AUROBINDO

(*Letters on Yoga*, Cent. ed. vol. 22, pp. 444-45)

An Advice to Parents

(A question was put to the Mother regarding some aspects of Vital Education by a teacher of the Centre of Education. In reply, the Mother said to the following effects.)

Two things need to be done. Children must be taught:

a) Not to tell a lie, whatever the consequences;

b) to control violence, rage, anger.

If these two things can be done, they can be led towards super-humanity.

There is an idea that if one breaks conventions, restrictions, one is free from the limitations of ordinary humanity. But this is wrong.

These two things must be achieved to be able to be what may be called "superman": not to tell lies and to control oneself.

A complete devotion to the Divine is the last condition, but these two are the first things to be achieved.

18. 7. 1971

The King and the Rishi

Once there was a mighty and learned king who being in possession of so much now wanted to learn something about God.

So forthwith he set out in disguise to visit a great rishi who lived secluded in a forest.

At last he arrived at a tiny hermitage.

The rishi, wise and undeceived, smiled when the king, dusty with travel, knelt in apparent humility before him.

"Well, O king," he said, "can it be that having grown weary of intellectual achievements and material conquests you would also conquer God? Can it be that your appetite, now dulled with delight grown commonplace, would savour the Unique?"

"O Rishi," replied the king, "I have for the nonce laid away my kingship and travelled far and long that I might hear your teachings. I would not be mocked."

"Perhaps", said the rishi, "but then neither would God."

But the king could not understand.

"Teach me your noble truths, O Rishi, and I will build for you a fine hermitage where you may live in comfort in your declining years."

The gentle rishi smiled.

"My son, my years are but the endless ticking of a clock, and my declining like the sun that sinks only to rise again."

But the king could not understand.

"Make me your pupil, O Rishi, and I will make of this dull forest a city of Learning and Skill. I will build around you libraries and schools, and all the world will acknowledge your wisdom."

The rishi gazed with calm and passionless eyes into the earnest face of the importunate king.

"Since my wisdom is not mine, neither would be the city, nor the acclaim, so wherein would I profit?"

But the king could not understand.

Impatiently he stood up, made a curt sign of respect and farewell and strode away.

He was infuriated — that he, who knew so much could understand so little, that he who was so powerful was so impotent, that he who owned a kingdom possessed but a paisa.

Yet, despite the promptings of his pride, he could not leave.

For a while he sat in the still forest and when his mind had grown a little quiet, the face of the rishi rose before him and he saw again, but with a heightened clarity, the sublime and lofty calm; the tender

compassion, the majestic humility, the passionless eyes of love. There was a strange and sudden tugging at his heart.

Swiftly he rose and eagerly retraced his steps. Without a word he threw himself at the feet of his master, and his face was wet with tears....

The rishi nodded his head in understanding.

"Yes, my son, now indeed I can teach you, for only now are you teachable. Not because you have given me of your wealth, but because you have given me of your soul..."

And the king could understand.

GODFREY

(*Mother India*, July 1958)

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always reign in your
heart and mind.
with my blessings
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